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PRIZE ESSAY.

(Continued from page 294.)

CHAPTER II.

The duties of superintendents.

In describing the principal qualifications of superintendents, we have incidentally mentioned several of their duties: in this chapter we shall state them in order, and treat of them at greater length, urging their performance by a variety of considerations.

1. In being entrusted with the care of a sabbath school, the first step to be taken by the superintendent is, to address the throne of grace, for that direction and assistance which is necessary in so important a concern. It is a trust involving interests of the first magnitude, imposing duties, the efficient performance of which requires divine aid. He should consider that he is now called to superintend a religious institution that has for its object the melioration of the human character; the welfare and improvement of society here; and the happiness of immortal souls hereafter. If

these considerations have their due weight with him, he will exclaim "who is sufficient for these things!" "Commit thy way unto the Lord; trust also in him," will be a welcome admonition in this case. Whoever would undertake this office, depending on no other resources than his own natural abilities, unaided by the gracious influence of that Holy Spirit, who is promised to those that ask him, would thereby evince his unfitness for the undertaking: for it would be a proof that he was unacquainted with its nature and importance, and not aware of the responsibility which he incurs. But the judicious and conscientious superintendent, sensible of the vast importance of the work in which he is engaged, his own insufficiency, and the inadequacy of mere human efforts, will be induced to seek divine assistance in its performance, and the divine blessing to render it successful.

Not only at his entrance upon

his office, is he to bespeak the blessing of God and the assistance of the Holy Spirit; but he should be frequent and fervent at the throne of grace, not only for himself, but in behalf of the teachers over whom he is placed, and of the children committed to his care. Not only for his own school, but for those in his neighbourhood, and in the world at large, that God would countenance the institution generally, and render it effectual in the propagation of divine truth, and destructive of error and immorality; and for the cultivation of piety and true religion in the minds of youth and of all concerned.

2. Another important duty incumbent on the person appointed superintendent is *self-examination*. This should have reference to two particulars:—1. His abilities and qualifications. No person should undertake any business to which he is not completely competent. Imprudence in this respect is the cause of much evil in the world. It is the duty of every one to know precisely his qualifications, and to know to what line of duty they are best adapted, and never go beyond that; nor aspire to any functions to which they are not fully adequate. To deviate from this rule is to become a blank if not a blot in society. Whatever the station is which we are best calculated to fill with propriety; or, whatever functions we, as members of the social body, are best able to perform, that is the place assigned us by providence; that is the post of duty at which we should constantly be found; doing "with all our might, whatsoever our hands find to do," without meddling with things above our sphere. It is our duty, however, to

be acquiring new strength, new knowledge, and ability, wishing ardently for the sphere of our usefulness to be enlarged, but not relaxing in those in which we are already engaged, till our divine master will, by his providence, say unto us, "Friend, go up higher."

But it is a difficult matter to make a proper estimate of our abilities. Partiality to self inclines us to credit ourselves for more than we possess. Here we have need of grace. We should pray for the Spirit to enlighten us. No duty can be performed aright without his aid. He alone can show us what we are.

2. The other subject of inquiry to be made by the superintendent is, the motives which induce him to undertake the office. It is of importance both to himself and to the school, that he know whether these be right or wrong. If it be from some sudden impulse of feeling, instead of a settled principle of love to God and man, he will soon relax in his endeavours, and consider the duty as a burden. It is only such as can say with Peter, "Lord, thou knowest that I love thee," that will persevere in feeding his lambs. If, upon examination, he finds that he dare not, with the apostle, appeal to the omniscience of his Lord, respecting his love to him, his duty is plain—he should apply to him by earnest and fervent supplications for the promised Spirit, to shed abroad the love of God in his heart, and rectify the motives of all his proceedings. But should he postpone the duty to which he is called, until he ascertains the purity of his motives? *By no means*. "Whatsoever thy hand findeth to do, do it with all thy might." From such mo-

tives as he has, he should perform his duty; praying for such as God and his conscience will approve. It is only in the way of duty, and in a diligent use of means, that we are to expect the sanctifying influences of the Spirit, and the blessing of God.

To prescribe the course of education, the general plan of instruction, and to reduce these to practice by the most efficient system of rules and discipline, will constitute the official duty of the superintendent. Whether this system be of his own forming, or transferred to him by a higher authority, he should use the utmost diligence in bringing all its provisions into full operation. The time allotted for instruction in a sabbath school is necessarily very limited: to make the best possible use of this, should be the care of all who are engaged in this "labour of love." Every moment, if possible, should be employed in teaching. For the attainment of this, much depends on the judicious arrangements, and assiduity of the superintendent. He should be at his post before the hour of tuition arrives; and see that every thing is in order, and in readiness for the business of teaching to commence at the appointed time. On the teachers and on the scholars, he should enjoin the strictest punctuality in attendance. The least failure in this, ought to meet his explicit disapprobation. And when irregularity in this respect is likely to prevail, with regard to the children particularly, he should impose such forfeitures of tickets, &c. as in his judgment will be calculated to remove it.

Punctuality in attendance is of vast importance, not only with regard to the present improvement of the

children, but with respect to their future habits in life. Not only is so much of the benefit of the lesson lost to the late attendant, but the class, and even the whole school is disturbed, and the teachers will be interrupted in their instructions by those who come in after the business is begun. Not only so, but they will thus gradually acquire habits of irregularity and non-punctuality, which will attend them through life.

The next duty of the superintendent, in the government of the school, is to keep silence and order during the hours of tuition. This is, perhaps, the most difficult part of scholastic discipline; at the same time, there is nothing more essential to the improvement of the pupil. Where there is a noise, there can neither be studying, nor attention to the instructions of the teacher. There is a natural propensity in children to be noisy, especially where there is a number of them collected. The only effectual method to prevent this, is to keep them steadily employed; or their attention constantly engaged. For this purpose, I would recommend it to the superintendent, to have something read aloud while the children are collecting. He might commence this exercise himself, and continue it until such pupils, as could read properly, arrived; these might take their turns, until all the teachers are in their places, and ready to open school. This would prevent the commencement of noise and idle talk; which it is much easier to do, than to quell them after they are begun.

With regard to the arrangement of the class and divisions, and the appointment of teachers, the superintendent is to act as his judgment shall

direct in the exigence of the case, observing this general rule, not to retard the progress of a pupil by keeping him in a class of less attainments or inferior abilities. In the arrangement, also, the temper and disposition of both teachers and pupils should not be overlooked. Much advantage will result from judicious management in this case. For instance, boys of a thoughtless, forward, or lively turn, should be placed under the care of a teacher of a rigid and determined character. On the contrary, boys and girls of a gentle, mild, or timid disposition, ought to be committed to the care of a teacher of corresponding meekness and gentleness of disposition, who would be the more apt to soothe and encourage his little bashful charge. These hints are respectfully submitted; knowing that they will not be lost on the judicious and conscientious superintendent who has the prosperity of the institution at heart.

(To be continued.)

INFANTS' SCHOOLS.

(Concluded.)

In this number we have placed a diagram representing the area of the room, &c. for an infants' school, and quote Mr. Wilson's remarks on its form, &c.

In an establishment where circumstance and the personal influence of the teacher, as well as mutual example, fill so important a place among the means of attaining the purpose which is in view, the choice of a suitable room is of very principal moment.

On this subject, some general principles may be laid down, which will distinguish those things which are absolutely necessary to the real efficiency of the system, from those which are only desirable.

In the choice of a room, then, it will have sufficiently appeared, that cheerfulness, light, freedom of air and of dimension, must always be consulted. The walls should, if possible, be spacious, and the roof or ceiling lofty.

The size of the room must be regulated by the number of the children who are to be educated in it. There should be space for the whole of the school, with the exception of the monitors, to sit around the room on seats affixed to the walls, that the area may be perfectly free.

The average of one foot to a child is sufficient.

As one of the principal objects in these establishments is to gain and fix the attention of the school on one spot, and on one person, the form of the room should, if possible, be such as to cause the infants the least personal trouble and effort in doing so.

It is desirable, farther, that the voice of the teacher should be equally heard, without effort on his part, and that his person should be seen with equal distinctness, at all the most distant points in the room. If he be obliged to raise his voice, in order to be heard by those who are at a greater distance than others, his tone will almost necessarily seem to approach to that of anger; and the good feelings of his little flock will in consequence be disturbed; whilst, on the other hand, distance will encourage carelessness in those whose attention is not yet sufficiently secured.

It will appear, from these remarks, that one decided aim in the choice and the fitting up of an infants' school room must be to place the little pupils, as far as may be possible, at an equal distance from the point from which the teacher may propose generally to address them.—*Wilson*, pp. 83—85.

The form of the school room which our diagram presents, appears to be the most conducive to the perfection of the system.

AA are the forms for the children when in their classes.

B is a double rostrum, in the front

part of which the monitor who is to lead the rest, when the school is engaged in an united lesson, takes his stand; and on the back part of which the superintendent places himself whenever he may wish to obtain the attention of the whole school at once, and convey a lesson to them all.

C are the seats against the wall behind the rostrum.

The seats for the monitors (D), surrounding the pillars on which the lessons are affixed, must be placed at a sufficient distance from the benches against the walls, to leave room for the free passage of the children when they walk round the school two and two. They should be placed at the terminating line of each class, and two monitors may take their place on each seat, turning each towards his own class. As there will necessarily be thus a deficiency of lesson boards, a slider may be fixed on the wall in the exact mean between the pillars. The classes, when engaged in reading, will thus stand alternately around a pillar and before a board affixed to the wall. The seats (D) should be so broad as to allow the monitors room to stand upon them when the lesson is given out from the rostrum.

Two smaller rooms (E) should be adjoined to the school, which are called class rooms. The one will be principally occupied in receiving those things which would be incumbrances in the larger room, and may be used occasionally, if such be wanted, as a committee room. The other is for the purpose of more exact and personal instruction of the higher classes, and for individual examination.

It will be seen that the children seated on one side of the school room (C), if the whole be employed, will necessarily be behind the rostrum, and therefore not so exactly under the eye of the teacher. This line of seats may be appropriated to the more advanced children, who are nearly prepared for the common schools; and, among them, it would be desirable to assimilate the mode of instruction, as far as possible, to

that of the institutions to which they are to be removed, in order that the transition when it takes place may be the more easy and natural. At this period, indeed, of their education, the influence of the eye of the superintendent is not supposed to be so constantly necessary to the good order and the ready attention of the children.

The superior advantages are the following. With the exception of the children on the seats behind the rostrum, and who are supposed to be nearly prepared to leave the school, the whole of the little assembly are so arranged in the circumference of a circle, that their eye is necessarily, and without effort, directed to the rostrum, which is very little removed from the centre. All the children are thus moreover at an equal distance from the acting monitor, or the superintendent, who may in consequence address all in the same tone, without any attempt at elevation of voice.

There are other benefits arising from this plan of the school room. From the position of the scholars, the necessity of a raised gallery, which would be required in a square room, is removed. The more advanced, whose examinations will principally take place in the class room, will be seated along the straight wall (C). Those next in progress will occupy the inner circle of seats (F); and these are the individuals who will, for the present, reap most benefit from the examinations, which take place in the large room. The smaller children will take their seat on the benches attached to the circular wall, and, being on a raised floor, will be more exactly and constantly under the observation of the teacher, and may be learners by the repeated examinations of those below.

It is proposed that the roof should be so constructed as to assist, as much as possible, the conveyance of sound to every part of the room. The flat wall, too, should offer a wide surface for the display of representations of animals; of subjects of scripture history; and of short and impressive texts from the sacred volume. These will thus be constantly before the

eyes of the assembled children, and may be silent instructors of their observant minds, whenever the regular business of the school may cease.—*Wilson*, pp. 86—89.

With regard to the number of children which may be advantageously taught in an infants' school, our authors have given the decided preference to three schools of one hundred children each, over one of three hundred. The number, however, should not be less than fifty, nor more than one hundred and fifty.

In an assembly so circumscribed, if the form of the room be suitable, the superintendent may, from his rostrum, watch the eye of any individual. He may address himself to any one, or he may avail himself of the ear of all, without elevation of voice, without anger, and with the best effect.

Children may be admitted into these schools from the age of two years, or, as some think, eighteen months, to six or seven, at which they are generally admitted into common schools. The boys should be arranged on one side of the room, and the girls on the other, and at the first opening of the school, it may not be possible for some few days, or perhaps weeks, to press arrangement farther than this point. The business may, however, be commenced, the children being seated or standing round the room, by some instruction which may be most amusing to them. The teacher may place one of the older and more active children before him, and by whispering in his ear, teach him slowly to lead the school in some simple effort in number. By this method, he will secure attention, and excite a more lively interest than by his personal instruction.

The division of the school into

classes must be a work of consideration and care. The teacher should acquaint himself with the state of knowledge already acquired by each pupil, and gradually arrange them in classes according to their acquirements, without letting it be particularly remarked by the children. Each class should consist of *five*, and be under the care of one monitor; but for general purposes, they should be formed into little parties of ten, with two monitors; and the benches may be divided off by partitions to seat that number.

Two or more of the most intelligent and active children may be employed, to act each, alternately, as a *walking monitor*, to walk slowly up and down the room, observing the attention of the scholars, and exciting them to diligence, &c. The superintendent should carefully watch over the dispositions and conduct of the monitors.

After the division of his school into classes, and the appointment of monitors, the teacher must give attention to the order of instruction. Having clearly understood the subjects to be taught, he must divide them into, 1, Those which may be taught in the whole school at once from the rostrum. 2, Those which may be communicated by mutual instruction in the several classes; and 3, Those which are suitable to the higher classes alone, and must be confined to the class room. Having also divided the school-time of a week into quarters of hours, a sufficient time for the pupils to be engaged in one subject, he will form his scheme of instruction in such a way as that the same exercises shall not occur oftener than once a week. The first and last quarter

hour of each day should be appropriated to *suitable prayer*, and the singing of *hymns*; although on this last subject, the authors before us disagree. A clock, which strikes loudly the quarter hours will be very useful in the school, and when the superintendent perceives the hand approaching the quarter, he may place himself on the rostrum and be ready to give out the next lesson. He may also use a little bell to call the attention of the children, and a whistle to direct the modulation of the voices while they are saying their lessons; impressing it upon their minds, that at the sound of this instrument they must say their lessons in a whisper.

The following remarks deserve especial notice.

In such an establishment, order is not the result of a law, but of an influence. It is a habit, and not the subjection of the will to reason or to necessity. It will be obvious, then, that however desirable it may be to arrange a school in exact order at the first opening of the institution, much time must be necessarily expended, and much patience quietly employed, before this object can be effectually attained. It will be necessary not to attempt too many points at once; but to begin with the more easy, and to proceed by degrees, to the more exact regulations of the system. If we attempt every thing at once, we may preclude ourselves from doing any thing effectually; but if we are content with small attainments at first, our final success will exceed our utmost expectations.

It must farther be remarked, that the difficulty attending the arrangement of an infants' school is almost entirely confined to its first establishment; when the object is to reduce into order a whole assembly of untaught children at once. After this has once been affected, it will be preserved with very little attention and labour on the part of the teacher. The new comers will then, in the

course of things, be introduced by one or two at a time, and will fall into the established order without any effort, and almost insensibly to themselves.

It will be advisable, farther, not to press those lately introduced into the school into immediate occupation. They may be generally suffered, at first, to place and to employ themselves as they please. A little observation on the part of the master will lead to a discovery of their proportionate attainments and the place which they are to hold; and when they have become somewhat familiar with the habits of the institution, they will fill whatever station may be assigned to them with cheerfulness and regularity.—*Wilson*, pp. 101, 102.

There is one important part of this subject that remains to be noticed, viz. the qualifications of the *teacher*, but here we must be brief. The teacher must be capable of doing all which has been supposed to be required of him, and his efforts must be guided by an original pleasure in the company of children, a desire of doing good, and a capability of accommodating himself to their feelings and their tendencies.

In each school there should be two teachers, and it were by far the best for its interest, if they were husband and wife; the former of whom might direct his attention particularly to the boys, and the latter to the girls. In a small school, a female of energetic character, with a girl of fourteen or fifteen, might be able to perform the duties of teachers.

The *teacher* of an infants' school should "*be himself the model of that in which it is proposed he should educate the little assembly under his care.*"

The first qualification must be the "purest excellence of moral character, and the sincere influence of vital and reasonable religion, which

has part in every disposition, and enters into every action of his life." As to his intellectual acquirements, "more importance is to be attached to the *mode* of his knowledge than its *extent*." The sacred scriptures should be his constant study, and he should endeavour to "simplify them to his own mind, that he may communicate them in their various parts and subjects to that of the infant." He should be able to read and write correctly, and have a knowledge of the early rules of arithmetic.

There should be nothing repulsive in his countenance or his person, and his voice should be clear, pleasing, and melodious. He should possess self-control, be kind, gentle, firm, energetic and cheerful, and be capable of relaxing into playfulness without effort. "He must show the children, that he proceeds always in submission and obedience to the will of God, beyond which he knows of no appeal."

It is not, however, to be supposed, that on the first establishment of these schools, persons will offer as teachers, possessed of all these qualifications, but that much must be acquired after they have commenced the duties of their office.

We deem the introduction of these schools into our cities and towns both desirable and practicable, and shall take an early opportunity of offering some remarks on these points, but we must close this article, which has already extended to too great a length, by inviting the attention of the benevolent, and the friends of education generally, to a careful consideration of the subject.

THE INQUIRING MEETING.

When we commenced our employment in this school, (Durham, England,) the last year, we were pleased with the earnest attention which was paid to our instructions by many of the children, and whilst we were endeavouring to explain the solemn truths of religion, we were permitted to see some of the powerful effects of that word which is mighty through God, to the pulling down of sin's strong holds. Many of the children at different times seemed much affected, and from the general behaviour of some of them, we had reason to believe that a work of grace was begun in their hearts. We thought it advisable to meet those that were serious apart, and accordingly invited about seventy of them to meet at 7 o'clock every Wednesday evening, to spend an hour in singing, prayer, and religious instruction. We found that several of them were deeply convinced of sin, and were earnestly seeking the salvation of the gospel. They sought not in vain, for the Lord blessed them with peace and joy through believing, and several of them are now adorning the doctrine of God our Saviour in all things. We continue regularly to meet, and we trust that the Lord will still own our feeble efforts to promote his glory, in the salvation of the children committed to our care.

We have also received a very cheering account from our Darlington Branch Union. They report, that during the past year several of their young teachers have been savingly converted to God, and about forty of the elder scholars have become truly pious and joined themselves to a christian society.

TEACHERS' ADDRESSES.

One school informs us, that two persons were recently admitted into church communion, who dated their first serious impression to the sabbath school; one was a scholar at a village school where the teachers went to instruct the poor ignorant children to read that word which is able to make them wise unto salvation, and an ad-

dress delivered by one of the teachers, was the means the great head of the church made use of, to convince her of sin and the christian conversation of the teachers in the same school, were the means of introducing her to the liberty of the gospel. The other dated her first serious impression to the conversation that passed, between one of the female teachers and a scholar, on her dying bed.

The following communication is from the friend who superintended one of our village schools, opened two years ago.—A poor youth was admitted into the school, whose attention to the instruction of his teachers was very pleasing, and the Lord was pleased to bless those instructions to the convincing him of sin, and leading him to that adorable Redeemer who is the friend of sinners. He now finds Christ to be precious to him—has cast in his lot with the people of God, blessing God that ever a sabbath school was opened in that village; and as far as we are able to judge, he is a real partaker of divine grace. The minds of several of the children in the schools in Colchester are seriously impressed, and an inquiry is excited after the one thing needful, and we know that the shepherd of Israel will take the tender lambs under his care. One of the teachers, while imparting instruction to the little ones, became deeply impressed with the importance of personal religion, was brought to the feet of Jesus—became a member of a christian church, and is now under a course of instruction preparatory to the ministry of the gospel.

SABBATH SCHOOL MISSIONS.

Extract of a letter from a Missionary to the Corresponding Secretary.

There was an interesting circumstance in favour of sunday schools related to me at C., which is this: there is at that place several sunday school scholars, who received all their instructions at the sabbath school, and who are now *teaching their own parents to read the Bible*, and some of them are

already able to read quite well. One little girl in particular, has taught her mother (who cannot yet read,) several verses of hymns, which they sing together. Another interesting fact is, the circumstances attending the death of a little boy, a sabbath school scholar, who died recently at L. He had attended school until he had learned to read the scriptures, and it pleased God to bless the great truth which he there found, together with the religious instruction of his pious teacher, to the conversion of his soul—and he died the death of the righteous, praising God, and praying him to receive his soul, and to bless the sabbath school, where he learned the words of eternal life. The mother of this happy child was his only surviving parent, and when he died, she was not pious, and had, like many other mothers, neglected to give her child any pious instruction, for which he upbraided her, as she softened his dying pillow—saying, “Oh! mother, you never taught me any thing about Jesus, and had it not been for the sabbath school teachers, I would now be dying without a hope in him, and must be lost for ever.” What a lesson to ungodly mothers. I would that they could all have witnessed the death of this child, and experienced the feelings of his mother—Surely they would be constrained to profit by the neglect of that most unhappy mother; and how encouraging are such instances of the happy effects of sabbath schools to those who are engaged in teaching and conducting them—and who would not be a sabbath school teacher, if perchance they might be made instrumental in turning one soul to the Lord Jesus Christ? and who would not pray for a

blessing upon, and an increase of sabbath schools?

GOOD PROGRESS.

One of the teachers observing the children in his class to be more than usually attentive, inquired of one of them, "Have you any love to Jesus Christ?" he replied, "I hope I have, Sir." "For whom did Jesus die?" he replied, "for such as feel their need of him." The children were exhorted to love each other, or they could not hope God would love them; the exhortation produced a general weeping. A girl in the same school, in repeating a hymn, expressed her conviction that she was a sinner, and on being asked how she knew this to be the case, replied, "by her own heart and conscience." A third, repeating a hymn on death, was asked, "if she were to die, who could save her soul?" replied, "Jesus Christ, and no one else." Of a fourth youth it is stated, that he came into the school in March last, not knowing a letter of the alphabet; he can now read tolerably well in the New Testament, and lately stated, he should much like to have a Testament, for his father anxiously read all the books he took from school; that they had not the scriptures in the house; and that if he could obtain a Testament he would learn it himself, and teach his father too.

NORTH CAROLINA.

Extract of a letter from a Clergyman in North Carolina to the Corresponding Secretary.

Last week I visited S. county, eight miles from this place—preached several times in the county, and formed a county union; the constitution of which, with its officers, and the "*sine qua non*," I forward by this mail. The county I visited is in a most deplorable state with regard to religion, information, and good morals. Among them, sunday schools are of the highest importance, and will eventually prove more beneficial than all the preaching they ever have had in their

region of country. Of every child I met under fourteen, or over six years of age, (and they were not a few,) I inquired "who made you?" Not one could tell! One boy, about twelve or fourteen, after some hesitation replied, "*I don't know who my father is, but the man at the house is not my father!*"

I travelled in company with the Rev. Mr. S. We met by the side of the road one morning, two men, two women, and three children. I gave them a number of the "Youth's Friend." Not one of them could read a word. Next day we fell in company with three women and as many children, not one reader among them.

A deep interest was excited in favour of sunday schools. There seemed but one spirit, and one voice. "It is the very thing we need, let us have it in operation, in every section of our country." I left among them a specimen of the books and papers. Due notice had not been given of a collection—a small one was taken up on the spur of the moment, and six or seven dollars contributed to the mission. I rode 175 miles, at an expense of one dollar and forty cents. This will give you some idea of the popular feeling upon the subject of this mission. Our country may be regarded in general as poor, and a missionary cannot expect much for his services; yet they are liberal and hospitable, and need only to be put in the way of contributing, to induce them to do much.

I intend during the summer to visit as many counties as possible. If I could find a young man to supply my pulpit, I would very cheerfully

give him his board, and that of his horse, and twenty dollars a month.

I wish much the brethren in your region would form a sunday school missionary society, the sole object of which should be to employ ministers, or gifted laymen, qualified for the work, by a practical acquaintance with schools, and societies, and in forming societies and schools, &c. &c. I know no institution which could be presented to the public, with the popular feeling so much in its favour. You have a missionary fund I know, but this is not like a distinct society, for one grand purpose.

Remarks.—The project of a missionary society, for the purpose above expressed, has been considered. There are objections to multiplying societies, and if the same end can be attained by any now in operation, it is not desirable to form new ones. The general opinion, so far as we have heard it expressed, is favourable to the present plan of managing this business. The "Committee of Missions," of the Sunday School Union, consists of six, and meet at any proper hour, on the call of the secretary, for the despatch of business. They have before them all the correspondence of the American Sunday School Union, and this is highly important for those who direct the labours of sabbath school agents, or missionaries, and could not be so easily and economically possessed by a separate society. As to funds, it is true, there is a great want, and we see not why small associations might not be formed to collect money for the present Missionary Fund, as well as for a separate general society. We are pleased to find this subject occupies the atten-

tion of intelligent, pious and respectable men, and hope it will gain more and more on the attention of the christian community. Ed.

CATSKILL, N. Y.

Extract of a letter from a gentleman in Catskill, N. Y. to the Corresponding Secretary.

Our school commenced in the summer of 1817, and has been continued ever since, with the exception of a few months in the winter of 1819. To induce the children to attend the school, we commenced with the practice of bestowing rewards on the most meritorious, but on a thorough experiment, we discovered such serious objections to this, that we turned our attention to devise a system better adapted to the moral and religious improvement of the youth—we came to the resolution of establishing a library for the use of the scholars and teachers. We commenced with a few books, and have increased the number to about 450. From a long and thorough experiment, we are fully satisfied that the library (which consists principally of juvenile books,) has been useful to our young readers, and is calculated to ensure a uniform and permanent attachment to the school.

The number of scholars on our list since the regular establishment of our school up to the 1st of July last, was 304 males, and 345 females—42 coloured males, and 47 females, total 733. Two male and two female teachers have died, all of whom were professors, and hopefully pious; five male and four female scholars have also died; one affording an instance of triumphant faith, and some others gave pleasing evidence of a good

hope through grace in the dear Redeemer.

There have been more than 600,000 verses in scripture, hymns, and answers in catechism recited.

Scholars who have continued in school as long as the superintendent judges to be useful, receive a certificate of honourable dismissal, which entitles them to the privilege of the library so long as they continue to reside in the village, and support a good moral character. Nineteen have received such certificates, accompanied with an extemporaneous address from the superintendent.

The amount of good which has been effected by this institution in our village, we cannot estimate; but there is one pleasing fact worthy of notice, viz. there has not been an instance of any regular member of the school being arraigned for any public crime since its establishment.

We enclose you three dollars, and wish to become auxiliary to the American Sunday School Union. You will please to send us regularly your periodical publications as they are issued, viz. The American Sunday School Magazine, and the Youth's Friend.

"RESIST THE DEVIL."

During the past year one of their teachers has joined the church, who received his first serious impressions, while a scholar in a school formerly connected the congregation, but which is now extinct. Many circumstances of a pleasing nature encourage the perseverance of the teachers. Among others, that of a little boy, between 11 and 12 years of age, whose steadiness and attachment to the school and public worship has long been the subject of remark, must not be passed over. This boy, by

persuasion and a bribe, was induced to sit down to a game of cards; scarcely, however, had he taken them in his hand, than he thought of the scripture, "Resist the devil, and he will flee from you;" he threw down the cards and left the room, very properly considering it a temptation from satan—and although very young, he was enabled to resist it.

PORTAGE COUNTY, OHIO.

The sabbath school in W. was commenced in April, 1818, and has been continued regularly since, during the summer months. Some who at the commencement of the school, were scholars, have become teachers, and are members of the church.

The present year, the school was opened in May, and continued about four months. The number of scholars on the roll is 74; but the number that generally attend and recite, is much less. Of those who studied the Testament, two, who made the greatest proficiency, committed to memory, and recited the four gospels, and half the book of Acts. Almost 30,000 verses of the word of God, have been committed to memory by less than forty children. Who then can estimate the good which will result from this one sabbath school, to society, and to the church of God? How much error and vice will be prevented, and the truth promoted? How many will thereby become respectable, and useful in the community, who otherwise might have been abandoned in this world, and miserable in the world to come? How many, by the means of instruction here received, will find him who has said, "Those that seek me early shall find me?" How many after leading a life of exemplary piety on earth, will be received in Heaven,

there to dwell for ever in the presence of Jehovah? In fine, who can estimate the good which the Sunday school accomplishes? Time will unfold some of the blessed effects of these institutions in its future course, but in Heaven alone, will be declared the whole amount. Who then will not be encouraged to persevere in this benevolent work, especially when we are assured it a service well-pleasing in the sight of God? "Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord."

BIOGRAPHICAL NOTICES.

Eliza B. a scholar in the Halsted Sunday School, was also removed by death in the month of October, 1825, aged about 15 years. Her general behaviour was such as to give satisfaction to her teachers, and there was reason to hope her mind had been for some time under serious impressions. To the inquiries of her anxious parent, she gave pleasing and satisfactory answers, leaving a scriptural hope she had obtained peace by the blood of the cross.

Mary F. a teacher in the same school, was removed by death the beginning of April, 1826. She had been a member of the church about seven years, her conduct in that relation was consistent and honourable. As a teacher she obtained the esteem of her fellow labourers. During the last autumn she was frequently prevented attending in her place by reason of ill health, and from the month of December she was entirely confined to her habitation. Being visited by her minister, soon after the commencement of her confinement, she expressed her resignation to the divine will, believing she should not recover. For the most part her mind was tranquil and serene, her heart being stayed on God. On one occasion, when her minister visited her,

she expressed her fears, under the impression that she should soon appear before the judge of all the earth, but being enabled to look again by faith to the blood of sprinkling, she soon found peace and joy in believing. Often would she quote the words of Eli, "It is the Lord, let him do as seemeth him good;" and it appeared evident to her friends that she entered into the spirit of them. Those who were privileged to attend her dying bed testify that her language was peculiarly edifying. She spoke both to relatives and acquaintances, in a manner suited to their respective characters, both to warn and encourage. She fell asleep in Jesus, aged 23 years.

NORTHERN SUNDAY SCHOOL UNION, PHILADELPHIA.

A large and respectable meeting was held at Commissioners' Hall, Northern Liberties, September 27, to form a Sunday School Union, embracing the Northern Liberties, Kensington, Penn Township, &c. Mr. BENJAMIN NAGLEE was appointed Chairman, and Mr. CHARLES STEWART, Secretary, and the Rev. Mr. Cushman addressed the throne of grace. Resolutions were offered and seconded by the Rev. Mr. Sears, of the Reformed Dutch Church; the Rev. Mr. Cushman, of the Baptist Church, the Rev. Mr. Cookman, of the Methodist Church, and the Secretary of the American Sunday School Union, all of whom addressed the meeting. A constitution having been adopted, and managers chosen, after a few remarks from the Chairman, the meeting was closed with singing the hymn, "Blest be the tie that binds," &c. and the benediction. The Rev. Mr. Boyd of the Episcopal Church, had engaged to address the meeting, but was prevented by absence from city. The district embraced by this

union, contains a population of nearly 45,000, and needs to have sabbath schools for between nine and ten thousand children, besides a considerable number of adults. We hope the managers will commence their work in earnest, and that they will examine every street, lane, and alley, and bring all under the benign influence of sabbath instruction.

FOLKESTONE MILL BAY.

Four of its teachers have been lately added to the church, one of whom was among its first scholars, and received her first serious impressions under an address delivered in the school by one of the teachers.

It would be improper if your committee refrained from stating the very pleasing fact, that in a canvass made by the teachers of this school from house to house through the town of Folkestone, containing a population of nearly 5000 persons, they could not find 30 children but what were receiving religious instruction on the Lord's day, about 20 of these have since been received into this school. It is hoped that this fact will encourage sunday school teachers in other districts, to examine the state of their respective neighbourhoods.

MODE OF TEACHING.

We remark the following hints on the mode of teaching by question and answer, in the "Hints for Sunday Schools," published by the Sunday School Society for Ireland.

This subject is so important, that a few hints, respecting the best mode of questioning or catechising children, seem absolutely necessary.

1st. The teacher should begin with that species of question, to which a reply is most easy, and at the same time should allow his pupils the advantage of having their books *open*, and he may mention the verse in which he intends to examine them;—

for instance, if the portion of Scripture which they have read, be the 24th chapter of St. Matthew, he may address them thus:—

Read the first verse of this chapter.

Now, from whence did our blessed Saviour depart?

Who came to him?

Who were his disciples?

For what did his disciples come?

And so on, in continuation to the remainder of the chapter, taking every verse in succession. The children possessing the advantage of having their books *open*, and being apprised of the verse in which may be found the answer to the question asked, can, by the exercise of moderate abilities, perceive the reply which they should give.

2dly. As the next step, the teacher may examine the children by questions of the same simple kind, taken from different parts of the chapter, *without informing them in what verse they can find the answer*, still permitting them, however, to keep their books *open*;—for instance, he may ask them, from the same chapter,

On what mount did our Saviour sit?—verse 3rd.

Who does he say shall be saved?—verse 13th.

What shall happen after the tribulation spoken of?—verse 29th.

How shall the Son of man come?—verse 30th.

Why should we watch?—verse 42nd.

3dly. The next step in difficulty may be to require the children to answer (the book being *closed*), questions regularly given to them from verse to verse in the chapter, and of the simplest kind.

4thly. The next step in difficulty may be to require the children to answer (the book being *closed*) questions given indiscriminately, and of a more complicated kind. In all these instances, the chapter from which the questions are to be asked, should be pointed out to them on the previous sunday, as that in which they are expected to prepare themselves.

The object of these questions is, to call the attention of the children

to the facts plainly expressed in the chapter, to exercise the faculties of their minds, and to accustom them to answer in a correct and ready manner.

Another very useful class of questions, which materially tend to give distinct ideas of the chapter under consideration, is to require the children to divide it into the subjects to which it relates:—for instance, if the chapter be the 25th of St. Matthew, the following questions may be asked, viz.

What is the first subject in this chapter?

Where does the parable of the ten virgins begin?

Where does it end?

What is the next subject mentioned in the chapter?

At what verse does the parable of the talents begin?

At what verse does it end? &c.

As the teacher perceives the children more capable of entering into the meaning of what they read, he may vary the questions in such a manner, as that the answers to them shall not be so obvious;—for instance, instead of asking who came to our blessed Saviour—he may ask,

Was he alone? and how does that appear?—Matt. xxiv. 1.

He may also apply to the reason of the children, respecting the subject under consideration;—for instance, he may ask,

Why did the disciples wish our Lord to behold the buildings?

What did they feel themselves respecting them?

How did our Lord view those feelings?

How do you prove that his disciples greatly admired the buildings?

How did our Saviour reprove their admiration?

Should the children be sufficiently advanced, he may ask them also such questions as the following:—

How have you regarded a handsome house or equipage?

What desire did you then feel?

What did you think concerning him who possessed them?

What feeling had you, like that of the disciples?

How long will this house and equipage probably last?

How long will they probably remain in the possession of the present owner?

How, then, will what our Lord says apply to you in the case just mentioned?

Thus the emptiness of human glory and greatness may be early implanted in the mind, and the immense difference between time and eternity. It is evident that these questions may be extended as the children advance, to the utmost powers of the human understanding.

It is also desirable, where the proficiency of the children permits, to ask questions relating to historical facts, doctrinal and practical principles, and parallel or similar cases. In the first instance, in the beginning of the 24th chapter of St. Matthew, it may be asked,

Who was our blessed Saviour?—Matt. 3:17.

Where was he born?—Matt. 2:1.

For what object did he come into the world?—John 3:16,17.

Who was his mother?—Luke 1:26, 27.

When did he first come to the temple?—Luke 2:22.

What happened to him there?—Luke 2:25—38.

When did he next visit the temple?—Luke 2:42.

Have we any other remarkable account of his visiting the Temple?—John 2:13, &c.

Or should the child be well acquainted with the Old Testament, such questions as the following may be asked, viz.

By whom was the Temple built?—1 Kings 5:5.

Who first thought of building the Temple?—1 Chron. 17.

Why was he not permitted to build it?—1 Chron. 28:2,3.

How long did the Temple built by Solomon remain?

By whom was it destroyed, and in whose reign?—2 Chron. 36:11—20.

By whom was it rebuilt?—Ezra 3:8—10.

Was it as beautiful when rebuilt as formerly?—Ezra 3:12.

Do you remember any proof of that?

What circumstance made the second Temple more glorious than the first Temple?—Malachi 3:1.

Questions such as these tend to keep alive the recollection of the facts of Holy Scripture, and to form in the mind a consistent and harmonious view of sacred history.

By questions of a similar kind, scripture principles and phrases may be illustrated to the mind; the certainty of God's displeasure against sin may be exemplified by the history of the flood; the destruction of the heathen nations, and the frequent punishment of the Jews. Such questions may also be used in order to ascertain whether the children understand the meaning of what their teacher has taught them; for instance, if the teacher has endeavoured to explain to them the meaning of the word "Prophet," in its most common acceptation, and if he should wish to discover whether they understand it, he may ask them as follows:—

Can you tell me the names of any of the prophets?

In what sense were they prophets?

Can you tell me any who lived before our Saviour?

Can you tell me any who lived at the same time as our Saviour?

In what sense were these prophets?

Was our blessed Lord a prophet, and how was he such?

What did he foretell?

Were the Evangelists prophets in this sense when they wrote the history of our Saviour?

How do you show they were not?

THE ERA OF FRIENDLY FEELING.

The anniversary of the Sunday School Union Society of Canada was celebrated in Montreal, on Thursday the tenth of August. Among the speakers on this interesting occasion, were the Rev. Mr. Christmas, a native of the United States, and the Rev. R. Alder, a native of Great Britain. The feelings of attachment and respect which were manifested by each towards the country of the other,

were highly praise-worthy, and we are pleased to find that they were received with applause by a Canadian audience. At the close of his speech Mr. A. remarked,

"As a British subject, I feel greatly indebted to my reverend friend, Mr. Christmas, for the splendid eulogium which he has passed upon my country this evening, and greatly rejoice in the good that has been accomplished by the people of the United States, because, as we have just been told, English blood flows in their veins, and also because their distinguished efforts to extend the influence of the gospel, have been crowned with great success both at home and abroad. I rejoice in the friendly feeling that is now cultivated by the two most enlightened nations on the earth towards all others, and that the sentiment, "Mother and Daughter," is becoming so popular in both countries: and, sir, if so humble an individual as I were permitted to address the two nations, I would say to the Mother, "Parent, provoke not your child to wrath;" and to the Daughter, "Honour thy parent, that thy days may be long in the land which the Lord thy God hath given thee."

(His remark was received with much applause.)

YOUTH SEEKING THE SAVIOUR.

The following extract of a letter lately received from a friend at Northampton, contains an interesting account of attention to religion among youth.

"In an interview which I had with the Rev. Mr. P—— of Amherst he stated that there are at this time in his parish about fifty boys, from twelve to twenty-one, who are either anxiously inquiring what they must do to be saved, or rejoicing in hope. This work has recently commenced, and is of the most interesting nature. One of the most profligate young men in the town, and the only child of pious, praying parents, had gone such lengths in wickedness, that he was prepared to do most any thing. When he was expostulated with by

a young man who felt a deep interest in his welfare, he appeared to hear it all with indifference and contempt, but it was carried home by the Spirit to his heart, and that night he became so alarmed that he called out to his mother to come to his room and pray for him, for he was a lost sinner. His anxious parents repaired to his room and then sent for a pious friend and spent the night in fervent prayer. He was soon brought to experience a hope in the Lord Jesus Christ, and no sooner was this the case than he called a number of his wicked companions together, and falling upon his knees before them, entreated them to come to Christ. Several of the worst of them were awakened and were soon brought to a knowledge of the truth, and thus the work of the Lord has been going on almost exclusively among the boys and young men. Twelve or fifteen have already obtained a hope in Christ.

Philadelphian.

TEACHERS OF SUNDAY SCHOOLS.

I have often heard of the difficulty of procuring suitable teachers for Sunday schools. I have often heard professors of religion in middle life, lament that the *young* people did not come forward for this purpose, never dreaming that it might possibly be their own duty to attend to it.

Having lately seen a letter sent to the Secretary of the Connecticut Union, I have made the following extracts. It may possibly be read by some, who may be induced to imitate her example.

"Our school has been rendered more interesting from the encouragement and assistance afforded by some of the most *aged* members of the church. Several of the most active teachers have been near seventy years of age, and one truly a 'mother in Israel,' more than eighty. These teachers not only hear their classes recite their lessons, but in the most affectionate and pathetic manner, accompany them with familiar illustrations, drawn from their own experience. On the whole, we have great reason to be encouraged in our de-

lightful work. During the year 1825, two of the Sunday school scholars, and two members of the Bible Class united with the church, and since the commencement of this year, four have given some evidence of hopeful piety."—*Conn. Journal.*

NOVA SCOTIA.

The Sabbath school society in this place continues to prosper. The last annual report, gives a correct account of its progress and present state.—The spring importation of books from the Union Society in Scotland, with which we are connected, amounting to eighty-seven pounds sterling, is daily expected. It is strange that this instrument, simple and efficient as it is in the cause of religion, is not brought into universal use. The reason, I imagine, is not to be found in the disposition of the people of any Christian community, so much as in the want of a religious and spirited individual or two to introduce it. All the good which through human means our society has effected, is mainly to be attributed to the active and persevering exertions of its secretary.—*Rec. and Telegraph.*

ANECDOTE.

A little child, only four years old, who had been a pupil in one of the schools, on the bed of sickness became a preacher of righteousness, and was instrumental in the conversion of his mother.

In the school, he learned that he was a lost sinner. On his sick bed he called upon his mother, and said, "I have heard in the Sabbath school that we must have new hearts, or we cannot go to heaven when we die. Now, mother, I am going to die, and must pray for a new heart." She replied, "Will you not pray for your mother, my dear?" "O, no," says he, "I have but a short time to pray, mother, *you must pray for yourself.*" The words of this infant preacher so impressed his mother, that she found no peace until she found it in God.

N. Y. Relig. Chron.

SUNDAY SCHOOL CONCERT.

The following article is thus introduced by the editor of the "Western Sunday School Visitant," published at Utica, N. Y.

We give place with much pleasure, to the following article, written at our request, by a valued friend to sabbath schools. The subject of taking up collections at the monthly concert, for the employment of sabbath school missionaries, is not new. It had its origin in the American Sunday School Union, upwards of a year ago, since which time it has been pursued by many of its auxiliaries. One of the first measures of the Western Union was, recommending to the schools units care, to take up collections at these meetings for the employment of missionaries. The recommendation has been adopted by several schools, and we may hope that the practice will soon become general.

We have adapted the estimates to the number of scholars in the American Sunday School Union, instead of taking those of the Western Union; as the remarks, otherwise, apply equally well to the whole country.

It is a truth of general application, both in the natural and moral world, that the beginning of things is of the greatest import. "Behold," says the Scripture, "how great a matter a little fire kindleth." There is a tendency in every principle in nature, subject, indeed, in the present constitution of things, to many limitations, when it has once commenced operations, to continue to operate until its effects are without limit or control. The effects of this principle on human beings, involves the operation of habits, than which there is not a more powerful modifier of individual character, or of general society. So great and so general has been the influence of early impressions, not only in forming creeds, but in reconciling whole communities to practices, against which every principle of reason, and every feeling of an enlightened conscience revolts, that many have questioned on this ground, the moral agen-

cy and accountability of man. But on this subject, *Christians* have no doubt; and while they are ready to admit in all its extent, the influence of early instruction, and of early prejudice, they are compelled, in proportion as they admit this, to feel the vast obligations which rest upon them, of coming up with a strong hand, to the mighty agency which belongs to them, of forming the minds of the rising generation to all that is pure and beneficent, to all that is lovely and of good report. It is in reference to this principle, that sabbath schools, and the system of operations connected with them, excite in our mind a most intense interest. We feel that the permanence and glory of our country, as well as the immortal destiny of an indefinite number of human beings, is connected with the pure, judicious, and efficient management of these institutions. Children of all classes are coming into them; the blessing of God evidently attends them; and nothing but ignorance and prejudice can, we think, at the present day, be opposed to them. But we did not sit down to enforce the general utility of sabbath schools. This is a position long since occupied, and we think sufficiently defended. We sat down rather to recommend a measure which we deem highly important for their greater prosperity, and more general usefulness. Even in this, the good sense of the age, and its promptitude to action, have run before us; and we shall speak of an object already dear to the hearts of many, when we mention the *Sabbath School Concert of Prayer*.

The reciprocal influence of prayer and exertion in consistent Christians, is important to be noticed. What they exert themselves for, they commend to God in prayer; what they pray for, they cannot, without gross inconsistency, fail, in proportion to their importunity of prayer, to labour to promote. Indeed, in every department, we have observed that the *real* usefulness of Christians keeps pace with the spirituality and earnestness of their prayers. The Christian receives a portion of celestial fire; he communicates, he does good; by intercourse with the world his energy

is exhausted, and he must return to the only source of holy feeling and beneficent exertion for a new supply.

Activity, warmth, feeling, are the soul of a sabbath school; and without these, both in teachers and scholars, no valuable result can be anticipated. Feeling, then, being essential, and it being peculiar to a Christian that he must pray for that in which he is deeply interested, it becomes important that that system of prayer should be adopted, which is best adapted to warm and encourage the heart.

The general concert of prayer for the spread of the gospel has been of incalculable importance. Who has not seized the shield of faith with more alacrity, as he thought of the multitudes who were coming up with him to the help of the Lord, against the mighty? But we think that the concert for sabbath schools has some advantage which this has not. What is it that makes private prayer more deep, solemn, and affecting, than any other? What makes family prayer more earnest and affectionate than the more public services of the sanctuary? It is because we are necessarily and properly more affected by particulars than by generals; by that in which we are immediately engaged, than by that in which we are not: because we feel more for those we love, than for those towards whom we have only a general feeling of good will.

This being the case, it will be seen at once that the sabbath school concert, designed especially for the teachers, though it is desirable that parents and the friends of the institution should be present, partakes of the nature of family prayer. To have community with others in doing good is a strong bond of union; and sunday school teachers often have, and always should have, a strong feeling of interest for each other—their faces mutually lighten up when they meet. But if their regard for each other is great, that for their pupils is greater. Meeting them before their common God and Father; feeling their need, individually and collectively, for themselves and their pupils, of the divine illumination, guidance, and blessing; having commenced a good work; being affectionate-

ly desirous that their labour may not be in vain; how can it be otherwise than that their devotions should be fervent and effectual? But there is another advantage. It is important that sunday school teachers should not only pray together, but that they should communicate with each other. Points of government are to be discussed; interpretations, doctrines, duties, become subjects of inquiry; affecting and encouraging incidents are related; new methods of instruction are proposed, and hints of various kinds suggested. Of these last, none but those accustomed to such intercourse feel the value. There are few who are constantly and strongly wrought upon by abstract notions of duty; and we have no doubt that even the man of cold and self-sufficient abstraction will find, as well as others, if he will attend such a meeting, that "as iron sharpeneth iron, so the countenance of a man his friend." The meeting is profitable for consultation, and prayer is always profitable for a meeting.

But let it not be supposed, that we would have the petitions on these occasions confined to a particular school. Reports from other schools should be obtained and read; the general subject, in all its interest, should come up; and the children throughout the country, and throughout the world, should be taken up in the arms of prayer and presented before the Lord.

By a reference to our report it will be seen, that in some places where such a concert is established, collections are taken up for the purpose of employing agents and missionaries to institute new associations. The expense of this is slight; it needs to be done but once; and the effects are great. We would here recur to the principle mentioned at the commencement of this article. We have only to *begin* them, and they will go on. Others have done this for those places where schools are now established; and they ought to be willing to contribute their mite, that the benefits may become universal. Pressing applications are made from various quarters for sunday school missionaries; their usefulness has been fully tested, and we feel desirous that they

may be still employed. We are fully sensible of the calls which are made on public charities at the present day; but humble and unobtrusive as this claim is, we do not think that the judicious, the enlightened, will overlook it. Let us see what may be done, and at how small an expense.—There were connected with the American Sunday School Union at the last anniversary 135,000 scholars. If only one half of these were to give one cent a month, to be put in the collection at the monthly concert, it would amount to \$ 8,100 a year; a sum sufficient, if well employed, to raise the dormant energies, and enlighten the ignorance of a large portion of our country. Again, if we suppose that one fourth of the scholars give six cents a month, it will amount to \$24,300 per annum: with this, what might not be accomplished? In this estimate we do not speak of the contributions of parents or teachers. And surely it would be well for parents and teachers to do a double act of benevolence, by inducing, or at least encouraging children to employ a cent or two, or six cents, for this object; an act of benevolence, by forming in the minds of the children a good habit, a habit of beneficence and self-denial; and certainly an act of great kindness to those who receive through them the benefits of sunday school instruction.

But whether, as we think it desirable, and indeed highly so, these slight contributions shall be connected with the concert or not, we cannot but earnestly hope that it will be continued where it is, and that it will be generally extended. Let the minds of the teachers be enlightened; let their hearts be encouraged, and their hands strengthened, and the next generation will be wiser and happier, greater blessings, and more blessed than any preceding one.

SUNDAY SCHOOL EXAMINATION.

No apology need be made for the length of the following account of the examination of two schools at Utica, N. Y. and the address. They will be read with deep interest by practical sabbath school teachers.

A public examination of the schools connected with the Presbyterian societies in this place, was given on sabbath evening the 3d inst. During the last two or three years, the attention of the community has been awakened to a high degree of interest upon the return of these occasions. The crowd of spectators was therefore very great; and it is but justice to the institution to say, that the public expectation was not disappointed. The advantages of examinations of this character, to a sunday school, cannot well be estimated. People may hear of the sabbath school with indifference; they *may* even give full credit to the accounts of its wonderful effects in promoting the reform of morals, the spread of knowledge, and the salvation of souls, and still view it with unconcern, as of little consequence to them or to their children. But let the institution itself be presented before them, in the exercise of its beneficent plans for elevating the moral character of our species, and scarcely a man will be found who can witness it unmoved, or pass it by with cold approbation.

From the report of the Female Department, it appears that there are 25 teachers, (all professors of religion,) and 180 scholars; that the monthly concert is observed; also a weekly prayer meeting for the teachers and scholars of both schools; that the children of the school have contributed ten dollars to make Rev. Mr. BRACE a life member of the Western Sunday School Union. Twenty eight of the scholars have hopefully attained to the faith of the gospel, during the last year; also several of the teachers.

From the report of the Male Department, we learn that there are now engaged 30 teachers, (all excepting two, professors of religion,) having under their care 190 scholars. Says the report, "It is a reflection of peculiar interest, that during the past year, not less than fifty scholars, who have been connected with our school, give evidence of having experienced a change of heart. When the school was divided in July last, 26 of this number left us for the other schools; leaving now in our department 24, with the exception of one, *William*

Jones, whose early death we have all deeply lamented. This youth manifested in the agony of his dying sufferings, a cordial trust in the Lamb of God, a deep interest in the salvation of his young companions; and we would remember with peculiar gratitude that his last prayer was for the Sunday school." The scholars in this department have contributed ten dollars to constitute Rev. Mr. ATKIN a life member of the Western Union.

After the reports were read, the schools were examined upon brief but interesting portions of the New Testament; several hymns, suitable to the occasion, were sung; the following address spoken by one of the scholars; and a collection of \$10 taken up for the institution.

ADDRESS.

Dear Parents and Friends:

Again you have listened to the examination of the sabbath school. You have now had another opportunity of judging as to the improvement we, your children, are making in the attainment of a knowledge of the Scriptures. Though modesty forbids that we should express our own opinion as to our improvement, yet it does not forbid that we should embrace this opportunity of publicly expressing our attachment to the sabbath school, and the reason for our attachment. Yes, I, and these whom I represent, do most ardently love the sabbath school; nor are we in love with a shadow, unless the treasures of the Bible be a shadow. We think, and we presume we are not mistaken, that in our attachment to the sabbath school, we are led to pursue a *SUBSTANCE*, while thousands, who will not or cannot enjoy its blessings, are pursuing a *shadow*. In this school we are instructed in the sublime and interesting truths of the Bible. Here we learn the duty which we owe to one another, to our parents, to our country, and our God. Here we learn our high destination, that we are to exist forever, either in heaven or in hell. Here we learn how to avoid the latter, and secure the former. Here we learn, although we are in a lost and ruined state by na-

ture, that there is a way of escape; yes, through the redemption purchased by the blood of the Saviour, an account of whose suffering and death you have heard this evening, we can escape from sin and all its deadly consequences, and obtain an inheritance in heaven, which will secure us a crown of immortal glory, and a golden harp, that we may join in the music of that heavenly choir, who will, during the ceaseless ages of eternity, tune their lyres to the praises of him who sitteth on the throne forever and ever. Such are the subjects to which our minds are directed in the sabbath school; subjects, which in importance, as far exceed those of a temporal nature, as eternity exceeds time. It is because our minds are directed to these subjects, that we love the sabbath school; and if it be a good reason, and such as your sound sense approves, we do invite you, our dear parents and friends, to co-operate with our beloved teachers in supporting this school. It is not enough that you send your children—that you occasionally visit the school, and attend the public examinations. It needs your prayers and your alms. While you hold up the hands of our teachers by your prayers, you ought to secure them from pecuniary embarrassments by your alms.

Beloved teachers.—I should do injustice to my own feelings, and the feelings of my fellow school-mates, should I forbear on this occasion to tender you the gratitude of our hearts, for the exertions which you have made, and are still making, for our spiritual welfare. The interest you have taken in us, the efforts you have made to instill in our bosoms that knowledge which will make us wise unto eternal life, have won our affections, and secured our confidence. We believe your labours are arduous; and what renders them more particularly so, is, you see but comparatively little fruit resulting from them. You see, as it were, but here and there a plant of righteousness springing up in this garden of the Lord. We pray you, however, not to be disheartened. If you find yourselves ready to faint, think of him who was recently removed by the ruthless hand of death, from our num-

ber. How calm, how serene was his soul, in his lucid moments! With what affection he spoke of his teacher, and the interest he expressed for the sabbath school! Cast your eyes in prospect. Think, that when you are laid low in the grave, some, yea, many of us, in our expiring moments, feeling the support of that hope which is as an anchor to the soul, both sure and steadfast, will bless the Lord that we in our youth were members of this sabbath school. Methinks thoughts like these, will invigorate your enfeebled strength, revive your fainting souls, and stimulate you to greater and still greater exertions. Be encouraged, then, to continue to instruct us in the knowledge of divine things, and to bear us on the arms of your faith to that Saviour, who when on earth, took little children into his arms and blessed them. You shall be rewarded for your labours of love. Though it is not in our power to reward you; yet he, in whose hands are all rewards, if you serve him faithfully, will reward you with a crown of immortal glory; and we perhaps may bestar in that crown, that will shine brighter and brighter to all eternity.

Dear school-mates.—How wonderfully God has dealt with us, and how highly he has distinguished us! He has not only directed our feet into this his garden, but he has caused showers of divine grace to descend upon it. During the past year, the Holy Spirit has descended upon us with his convicting and converting influences; and several of our number, we humbly hope, have had their feet taken from the horrible pit, and placed on the Rock of Ages. Though now there appears to be no special seriousness among us, it is but a few weeks since, and our meetings for inquiry were as solemn and as silent as the sepulchre. Not a noise could be heard, save the voice of him who was communicating instruction; or the deep toned sigh of a heart wrung with agony for its sins; or the tremulous voice of some one inquiring what he should do to be saved; or the whisperings of some soul, uttering itself in ejaculatory prayer, beseeching God for mercy; or, now and then, one breaking out in audible prayer, thank-

ing the Lord that he had found the Saviour precious to his soul, and earnestly asking the same blessing for those around him. O! how frequent was prayer then, and how fervent! We prayed for one another, and for our teachers; our teachers prayed for us, and for themselves. The prayers of scholars and teachers were continually commingling and ascending as a cloud of incense before the throne of the Almighty. These were profitable and glorious seasons to some of us; and would to God they had been to all of us. But, comparatively, how few of us have been benefited by this refreshing from on high; and should the angel of the everlasting covenant this moment break upon this assembly, and swear that with us time should be no more, would not very many of us have to take up the dreadful lamentation, "The harvest is past, the summer is ended, and we are not saved!" O my dear companions, do let us be moved by the blessings which we now enjoy, to make a preparation immediately for death. Our life is uncertain; procrastination is therefore extremely dangerous. Our youth is no security against death. The infant, the youth, the middle aged, and the gray headed, fall alike victims to this destroyer. If this be not true; if children do not die; I ask where are *two* who were with us at the last examination? The knell of the church bell has told us they are no more. We have seen their lifeless bodies laid in yonder grave yard; and as we stood looking into their narrow house, we heard a voice saying, "Be ye prepared, for I come at an hour when you think not."

CORRECT STANDARD.

It is time for superintendents and teachers of Sunday schools to deal with their scholars as with sinners. They are not to be deluded with the idea, that if they come regularly to the Sunday schools, and commit their lessons perfectly, obey their parents, and teachers, &c. that God will love them, and Christ will serve them. It is not to be forgotten, that in the midst of all their natural loveliness, there may still lurk a spirit of alienation

from God; and unless they are born again, they cannot see the kingdom of heaven.—*Visitant.*

A DISCOVERY.

As the school under my superintendence was reciting a lesson upon the parable of the grain of mustard seed, a girl about twelve years old came to me, and asked if the sowing of the mustard did not represent the preaching of the gospel by our Saviour and his disciples, in Judea; and the growing of the tree, the spread of the gospel throughout the world? These questions were asked while the classes, in the morning, were reciting their lessons to their teachers. In the afternoon, as I was examining the school upon the lesson, the same girl came and asked if the Owyhee islands were not the farthest? Not knowing her meaning, I asked her what she meant? She immediately asked if the prophecy that the most distant isles shall hear his voice, was not delivered in Judea; and if these islands were not the farthest from Judea?

I have only to add, that this child showed to me what I had never before thought of, the actual fulfilment of the above prophecy; the Sandwich islands being at the farthest extremity on the surface of the globe from the land of Judea.—*Visitant.*

DIRECTIONS FOR THE MANAGEMENT OF SUNDAY SCHOOLS.

It is quite impracticable to form a system of rules which will apply, in all cases, to the management of Sunday schools. They are so differently circumstanced in different places, and in different churches, that what would be the best suited to one, would be quite inapplicable to another. Considering these facts, we have never given our unqualified approbation to any; but those systems which were the result of experience and intelligence, have been laid before our readers, and from these they

can form one adapted to the case of their own schools.

The "directions" which we now transcribe, have been published by the managers of the "Western Sunday School Union," N. Y., and are appended to their interesting annual report. Coming from such a quarter, they claim our candid attention, for in no place have the labours of Sunday school teachers been so eminently blessed as in the bounds of that society.

I. GENERAL MEASURES.

When a Sunday school is to be organized, those who intend to engage in it should meet for the purpose of determining upon the measures to be employed.

1. Appoint a superintendent.
2. Choose suitable persons for teachers.
3. *Books.*—In classes capable of reading and committing to memory, the Bible alone should be used; for smaller classes, the Sunday School Spelling Book, Watts' Child's Catechism, &c.
4. *Lessons.*—Those who study the Testament, should every sabbath be required to recite a certain number of verses. This number should rarely exceed ten or fifteen; and it should be committed, not upon the sabbath, but during the week. Every scholar in each class, and every class which studies the Testament, should commit the same lesson. The recitation of hymns is also a useful exercise.
5. *Receiving scholars.*—New scholars should be received in a formal manner. The superintendent should introduce them to the school, inform them of their duties as members of it, and present them with the card of rules.
6. *Discipline.*—Discipline, when necessary, should be exercised with tenderness, by exposing and reproving the offender before the school.
7. *Library.*—Every Sunday school should have a library, and every scholar be entitled to the use of it. The

volumes should be numbered—the names of the scholars recorded in alphabetical order in a book kept for the purpose, and the numbers charged to those who take them. The library should be opened on a weekday, rather than upon the sabbath, unless the children are so scattered, that it is impracticable for them to attend.

8. *Rewards.*—Premiums, as the reward of diligence and punctuality, are productive of dangerous effects. The approbation of the teacher, and such testimonies of affection as must flow from a warm and feeling heart, should in general be the only rewards bestowed in the sunday school.

9. *Teachers' meeting.*—The teachers should, where it is convenient, have a weekly meeting, for their mutual benefit in interchanging views and sentiments upon the lesson for the ensuing sabbath. The better plan, where it is practicable, is, for them to be organized into a Bible class, under the instruction of their pastor, or some other competent person.

10. *Public examinations.*—There should be public examinations of the school once in three or six months; when the classes should be examined on their studies; the report of the preceding term presented, accompanied with an appropriate address; and a collection taken up for the benefit of the school.

11. *Concert of prayer.*—The second Monday evening in every month, should be set apart by the teachers for the concert of prayer. On these occasions, the subject of conversation and of prayer should be confined strictly to the cause of sunday schools.

12. *School room.*—The school should, if possible, be held in a house near the place of worship, rather than in the meeting house itself.

13. *School in the winter.*—The discontinuance of a sunday school on the approach of winter, is an evil, productive in most cases of unhappy effects. Schools should almost invariably be kept up during this season of the year.

II. DUTIES OF THE SUPERINTENDENT.

The superintendent of a sabbath

school, as its executive officer, should direct and manage its concerns.

1. He should at the appointed time, cause the school to be opened with prayer, and closed with singing or prayer.

2. He should class the scholars, (from five to eight in a class,) and appoint the teachers to the several classes—preserve order in the school, arranging the children as compactly as convenient—and keep a book of records, containing the names of the teachers and scholars, with the time of admission, &c.

3. He should close the exercises of every sabbath, by calling the attention of the school to the lesson which has been recited from the Testament. He should examine the scholars upon the same—simply and briefly explain the terms employed, and the sentiments contained in each verse, and endeavour to impress upon the hearts of teachers and scholars some *one* leading sentiment of doctrine or duty contained in the lesson.

4. He should, in concert with the teachers, devise and carry into effect measures for advancing the interests of the school.

III. DUTIES OF TEACHERS.

1. Teachers should be punctual in their attendance at school.

2. They should not leave their classes during the hours of school.

3. They should critically examine the lesson for the day, and adapt their instructions to the capacity of their pupils.

4. They should frequently visit the parents of their pupils, and evince to them at all times, that they feel interested for their children's welfare.

5. They should faithfully and affectionately enforce truth upon the hearts and consciences of scholars—especially to convince them of the necessity of repentance towards God, and faith in our Lord Jesus Christ.

6. They should pursue their efforts with unwearied perseverance.

7. And, finally, if they wish that their labour should not be in vain, let them crown all their exertions with earnest and fervent prayer.

☞ In all the exercises of the

school, it should be remembered that it is the *Lord's Day*.

EXAMPLES OF SABBATH SCHOOL INSTRUCTION.

Lesson—Matt. iii. 1—3.

"In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye way of the Lord, make his paths straight."

Let the teacher direct all to look attentively on the lesson, while he goes over the verses read, asking questions and answering them himself, for the example of the class, as follows:

Example First.

Who came in those days? John the Baptist. What did he come doing? Preaching. Where? In the wilderness. What wilderness? The wilderness of Judea. In preaching, what did he say? Repent ye. Why repent? For the kingdom of heaven is at hand. What prophet spoke of this? The prophet Esaias. What did he say? The voice of one crying. Where? In the wilderness. What did it cry? Prepare ye the way. What way? The way of the Lord. How should his paths be made? Straight.

☞ In the following examples, the teacher questions, and the scholars answer:—

Example Second.

The evangelist who gives this record, says that John the Baptist came in those days—What did he do? Preached in the wilderness of Judea. What was the subject of John's preaching? Repent ye, for the kingdom of heaven is at hand. Who is said to have spoken or prophesied of John? The prophet Esaias. What are the words of that prophecy? The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Example Third.

Where did John the Baptist come

preaching? In the wilderness of Judea. What did he say about the kingdom of heaven? It was at hand. And what should men do because it was at hand? Repent. Who prophesied, saying—The voice of one crying in the wilderness? Esaias.

☞ Observe here, that the form of the questions is reversed. When the class have gone through the foregoing exercises, they will be prepared for a more critical examination of the lesson; such, for instance, as the following:—

Example Fourth.

Who came in those days preaching in the wilderness? John the Baptist. What time did he commence his ministry? About 26 years after the birth of Christ. Why is he called the Baptist? Because he baptized. What is a wilderness? It here means the country, in distinction from the city. What is meant by preaching? Delivering messages from God. Did John deliver a message from God? He preached repentance; and it is recorded in Acts, that "God commandeth all men every where to repent." Do you know of any other preachers mentioned in the scriptures? Jesus Christ preached that the kingdom of God was at hand; he preached the acceptable year of the Lord; and he commanded his disciples, "Go preach the kingdom of God." In Mark, it is recorded, "They went preaching every where." Who do you read of in the Old Testament that preached? Nehemiah and the prophets at Jerusalem: Jonah, to whom God said, Go preach the preaching I told you: Enoch, who preached concerning the judgment, saying, Behold the Lord cometh with ten thousand of his saints, &c.; and Noah, who is called a preacher of righteousness. What did John mean by the kingdom of heaven being at hand? That Messiah, or Christ, was near, and about to set up his kingdom on the earth. What prophet told plainly that the kingdom of God should come about this time? Daniel, when interpreting Nebuchadnezzar's dreams, showed that in the days of the fourth kingdom of the earth, "The Lord God should set up

his kingdom, of which there should be no end," and that then the Messiah, or the Anointed, the King, should be cut off for the sins of his people. What does John mean by *Repent*? To be sorry for sin and forsake it, because it is displeasing to God. Who was John Baptist's father? Zacharias. Who was his mother? Elizabeth. Who was Zacharias? A priest of the course of Abia. Who was Elizabeth? A cousin of Mary the mother of Jesus. Who foretold the birth of John? An angel called Gabriel, while Zacharias was burning incense in the temple. Why was he named *John*? The angel said, Thou shalt call his name John. What is John by interpretation? It means joy and gladness. The angel also said, Thou shalt have joy and gladness, and many shall rejoice at his birth. Whose son was the prophet Esaias? The son of Amos. Who was king of Israel when he prophesied? Uzziah. Why is he here called *Esaias*, and elsewhere *Isaiah*? The New Testament was written in Greek, and the Old Testament in Hebrew; *Isaiah* is from the Hebrew name, and *Esaias* from the Greek. [Such changes of names are frequent in the New Testament; as *Elias* for *Elijah*.] How did John prepare the way of Christ? By informing a wicked generation of his coming; by calling upon them to consider the voice of the prophets concerning him, to repent of their sins, dwell in peace, and follow holiness. Can you tell how this is expressed by the prophet *Isaiah*? "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

Having thus completed the examination of the lesson, the teacher should conclude with some plain, practical instruction.

In the foregoing examples is presented to view, a simple plan of biblical instruction. The principles on which it is founded have had the test of experience. The plan is of great utility, and is so easily understood, that every teacher, of moderate abilities, who, with a suitable zeal, prepares for the sabbath day lessons of

his class, may readily reduce it to practice. It is obvious, however, that the teacher must himself be a *student*. Otherwise, those high and holy obligations resting upon him, can never be discharged. His duty is not merely to *hear recitations*; he must unfold and elucidate the word of God; he must explore the sacred volume, to discover its hidden treasures; he must "*bring beaten oil into the sanctuary*." Children in the sabbath school are too often indifferent, rather than interested; and too often interested, rather than instructed. It is an easy thing for the teacher to evade his duty; to beguile the hour which should be devoted to instruction; to trifle with the word of God, and the immortal destinies of his pupils.

But to communicate instruction, is not the only object of the sunday school. Had we no higher end in view than this, there would be little need of those prayers and tears which the faithful teacher is constrained daily to offer before God, in behalf of those committed to his charge. Nor has the sunday school for its prime object, to make children docile and obedient, or to raise up a community of worthy and intelligent citizens. Its claims are of a still higher character. Its eye is directed to immortality, and all its instructions and exercises should be made to bear with weight upon the one great object, the salvation of the immortal soul. In this object, every other is lost. This unattained, the children may indeed be made wise and intelligent; may have an enlarged and discriminating view of the word of God; be fitted for the various duties of social life; perhaps for sound statesmen, or devoted patriots;—but what avails it all in the scale which decides for eternity!

Teachers, then, must not only be diligent in communicating instruction to their pupils; they must strive to direct the truth to the heart and the conscience, and be deeply solicitous to give it a permanent impression. "*Sanctify them through thy truth*," prayed our Lord for his disciples. So prays the faithful teacher in the sabbath school; and while he is unre-

mitting in his exertions for the salvation of his pupils, he commends all his labours to God, remembering that *"Except the Lord build the house, they labour in vain who build it."*

For the American S. S. Magazine.

THE INFLUENCE OF THE SABBATH SCHOOL
INSTITUTION ON SOCIETY.

No. 1.

It is to be feared that many of those who have engaged, from correct and Christian principles, in the holy cause of sabbath schools, and on whose influence and exertions much depends, and from whom much support is expected, are ready to shrink from their undertaking, because their labours are not crowned with all that brilliant success they had fondly anticipated. To the youthful labourers who have not been long in the school of Christ themselves, this remark will particularly apply. The lively imagination, the buoyant spirits of youth, the ardent zeal for the honour of their Lord, which was kindled at his holy altar on the day of their recent espousals, cause them to be very sanguine in their expectations concerning the result of their exertions. All this is very well. We blame them not for anticipating an abundant harvest. We would rather encourage them to expect much from a faithful discharge of their duty. If they continue faithful and persevering, it is impossible for them to be disappointed. It is the Lord's work and will be successful. The fruit will appear in the appointed season. It is only in the time and manner of its appearance that we can be disappointed. And if we presumptuously fix that time, and limit the Holy One, it is but right that we should be disappointed. "Cast thy bread upon the waters,

and thou shalt find it after many days." It may be the case, that some may labour for years in the arduous business of instructing and cultivating the tender minds of children, and yet not be able to discern any good effects that their care and assiduity has produced. The children on whom they have bestowed the most pains, for whom they have offered up the most frequent and fervent prayers, may be the most giddy, the most perverse, and the most ready to run the wild career of thoughtless vanity. This, you will say, is discouraging. But, do you think the labours and prayers of these faithful servants of the Lord are lost? No: Their prayers will "Return into their own bosoms," and the sure reward of all their labour is with the Most High. But this is not all: perhaps it is reserved for them to look down from the sanctuary above, and behold those very children, for whose welfare they prayed and laboured here so long, without any apparent success, wielding the sword of the Spirit in the cause of truth, with the most astonishing effect. Or, perhaps, it will be an occasion of the most delightful surprise, and ecstatic joy, for the glorified spirits of both the teachers and the taught, unexpectedly to meet on the heavenly hills of everlasting light and bliss; and O, with what rapture will they hail each other there! What sensations of grateful love, known only to that exalted state, will the latter feel for those who were the instruments of first making them acquainted with a Saviour's love. Think of this ye teachers who are ready to shrink, discouraged, from your toil, because you see no success. Would not such an interview, as we have described

above, even at some remote period in eternity, and in some distant realm of Jehovah's boundless empire, amply repay you for all the trouble you experience in teaching a class of children, in a sabbath school, for days, or months, or years? We have introduced the two preceding cases, with a *perhaps*, not from any doubt or uncertainty of their reality, but only of their manner; for we have before stated that a reward of this kind is certain, but its time and circumstances are unknown. We are sure that the Lord of the vineyard, never calls any to labour therein to no purpose. And if it will add any thing to their happiness to behold the good effects of their labour, that happiness they shall enjoy sooner or later.

But the principal object of this essay is to show, that the benefits of the sabbath school system are sure, tho' they may be slow, and for some time imperceptible. This arises out of the nature of the case; it cannot, morally speaking, be otherwise. There is a remarkable analogy in the operations carried on in the kingdom of grace, to those in the kingdom of nature. This is noticed at large in the instructions which the Almighty Ruler in both these kingdoms, has condescended to give us. "So is the the kingdom of God," saith he, "as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how.*" "Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which, indeed, is the least of all seeds; but when it is grown it is the greatest among herbs,

and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." These plain and forcible comparisons are worthy of the wisdom that made them; and, like all the instructions of our Divine Teacher, they are leveled to the weakest capacity. And words cannot be more fraught with meaning: they contain an abridged history of the gospel dispensation, from that time to the end of the world. One of the most striking points of analogy between the vegetable world and the gospel kingdom, are the grand, glorious, and stupendous effects produced by the most unlikely and simple means, and that, too, from small, unpromising beginnings. When we behold the mighty oaks of the forest, from which those capacious fabrics are constructed, to convey our commerce over every sea, and reflect that these spring from a few little acorns, we have some resemblance of the effects of the words of divine truth, which, like "a handful of corn in the earth upon the top of the mountains, (the most unlikely place for vegetation,) the fruit thereof shall shake like Lebanon:" and shall eventually produce effects, which shall completely prostrate all the principalities and powers of darkness, and bring the nations of the earth to bow to the sceptre of Immanuel. Again, the principle of vegetation is a constantly progressive, yet invisible operation; discernible only by the result. So are the operations of divine truth in the human heart, and among the children of men.

The eye of Omniscience, alone, can discern its salutary influences, and how they operate: but we must wait until we behold the happy effects of these invisible operations. I mean we, whose office it is to sow the seeds of divine truth in the soil of the infant mind. Its effects will appear in due time. The Lord has been pleased, for the encouragement of teachers, to cause the most happy and speedy effects, sometimes, to appear. But this has been a cause of discouragement to some, because *their* labours were not crowned with the like speedy effects. We would request such, to consider that though the conversion of the pupils is the ultimate aim of the teacher, the issue to which all his labours are to be directed, yet this is not the first and ostensible object. His object is to put the pupil in possession of those means through which the Holy Spirit ordinarily operates on the human heart, an enlightened mind, and a correct or refined moral sense. The business of the teacher is to supply the place of that religious parental instruction so shamefully neglected by the greater part of parents. This end it has, in a great measure, accomplished. And though its visible effects, in the positive improvement of society, are not so striking, yet its effects, in a negative sense in the prevention of crime, by the restraint it lays upon a mass of youthful population, who are under its influence, we may venture to say, are beyond the power of human calculation. But this is not the only point in which its good effects are experienced by society. The benevolent principles which it calls into operation, the philanthropy which it ex-

cites and cherishes in all concerned, are benefits of no ordinary magnitude, the influence of which is not confined within the range of the institution, but extends as far as society itself.

For the American S. S. Magazine.

SUNDAY SCHOOL CELEBRATION.

The general annual meeting of all the schools under the care of the Washington Sunday School Branch Union, was held in the church in German Valley, on Sunday, the 13th of August. Notwithstanding the morning was very unfavourable, in consequence of the rain that had fallen the night previous, a large number of children and teachers assembled on the green in front of the church, and by eleven o'clock, the whole was put in order by the agent of the society. Each school was preceded by its superintendent, and each class by its teacher. The ringing of the bell announced the movement of the whole procession towards the church, when a truly interesting sight appeared. Seven schools, containing between three and four hundred children and youth, many of whom with bare feet and coarse garments bespoke that they were the children of poverty and wretchedness; while others had the appearance of comfort and wealth; now together, made their way with a solemn step towards the temple of the living God, for divine worship. At the academy the procession was joined by the board of managers of the society, and three clergymen, and the whole preceded by Alexander Henry Esq. the venerable president of the American Sunday school Union, en-

tered the church and was soon seated in perfect order. The church was crowded to overflowing. The meeting was opened by an address to the throne of grace, by the Rev. John C. Vandervoort, who read the report of the society for the last year. He was followed by a highly interesting and appropriate sermon, by the Rev. Henry V. Pohlman, of the Lutheran church.

The children and youth were addressed in a very feeling manner, by Mr. Henry, and the teachers, in a very solemn and impressive manner, by the Rev. Daniel L. Carrol, and the exercises concluded by an urgent appeal to the whole congregation by the Rev. J. C. Vandervoort. Every thing was conducted with the greatest order and harmony, much to the gratification and satisfaction of a large and respectable audience.

AN IMPROPER TASTE FOR READING
AMONG SABBATH SCHOOL TEACHERS.

Amongst many sabbath school teachers of the present day there is a sad deficiency in their taste for reading, or at least so far as it has any tendency to fit them for a proper discharge of their important duties. It is a maxim frequently laid down (though not too frequently,) that the most important part of a teacher's work is to benefit the souls of their charge. This being an established principle, I argue that those books which most tend to assist in this part of their labour have the most powerful claims upon their attention; not that I would say, that books which do not relate to this subject should be neglected, but I do say, and without fear of contradiction, that the former should have a *considerable* share of their attention. But it is to be lamented, that so far from this being the case, in too many cases no works seem to please them but those which

are touched with poetic fire or fictitious fancy. *Cælebs*, *No Fiction*, *Byron's* or *Moore's Poems*, &c. are read with avidity; while *Dicourses on Theology*, *James's Guide*, *Lloyd's Manual*, and other works which would be equally useful, are "lost in silence and forgot;" and amongst the many periodicals which every month issue from the press, those only which appear in the garb of religious fiction seem to satisfy their vitiated appetites, while those published expressly for their use are passed by with their sheets uncut. Now these things ought not to be, and if these teachers maintained the proper spirit of their office, these things would not be; though I do not say, that the books published for sunday school teachers contain every thing necessary for the improvement of the mind. The characters of those to whom the writer refers, are of the same cast as the lady of whom the *Spectator* says, "What improvement would a woman have made, who is so susceptible of impressions from what she reads, had she been guided to such books as have a tendency to *enlighten the understanding and rectify the passions*, as well as those which are of little more use than to *divert the imagination*?" For sabbath teachers in some measure to prepare themselves for their work, is almost as necessary as for a minister to prepare for the pulpit; both stations have the most important of all ends in view, and both preacher and teacher will have to render their account to God. Nor can want of opportunity, in most of the cases to which I allude, be pleaded as an excuse, for those who have the most time are generally those who are most guilty.

Now, my dear fellow teachers, accept this admonition as a sort of parting good wish from one who has borne his share in your toils for a considerable time, and who would still continue to do so, had not God called him to labour in another sphere. O! consider the value of the soul compared to the frivolous gratifications and embellishments of the mind; consider the importance of eternity when contrasted with the things of time; and seek to peruse those books (but especially the Bible) which have the

greatest tendency to promote the spirit of your office and to encourage and support you in the pursuit of your labours, which, when properly accomplished, are intimately connected with the solemn concerns of eternity. Let teachers know that "he who converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."—*James 5:20*. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—*Daniel 12:3*.—*Lond. S. S. Teacher's Magazine, Sep. 1826*.

AUXILIARIES

Recognized at the stated meeting of the Board of Managers, October 11th, 1826.

Antrimtown, Pa. Union Sabbath School Soc. James Gallion, *Superintendent*; Andrew Snively, *Treasurer*; Robert S. Marshall, *Secretary*, Green Castle, P. O. Franklin County.

Antrim, Pa. Sabbath School. Samuel M'Laughan and Samuel M'Dowell, *Superintendents*; William M'Laughan, *Treasurer*. John M'Dowell, *Secretary*.

Burlington, N. J. Union Sunday School Society. Amos W. Archer, *Director*. Sarah C. Hulme, *Secretary and Treasurer*.

West Liberty, Va. Sunday School. Mrs. Martyn, Miss Reiley, and Mrs. Walker, *Managers*. Mrs. Walker, *Secretary*.

Lincolnton, N. C. Sunday School. Purdy M'Bee, *Superintendent*.

St. Clairsville, Ohio, Sabbath School Association. Rev. Joseph Anderson, *President*. Dr. John Crarker, *Treasurer*. George Anderson, *Librarian*. J. E. Grove, *Secretary*, St. Clairsville, Belmont County.

Bound Brook, N. J. Sunday School Society.

Genessee County, N. Y. Sunday School Union. Rev. Mr. Meyers, of Le Roy, *President*. Richard Dibble, *Treasurer*. William Teavers, Jr. *Recording Secretary*. Frederick Tollett, *Corresponding Secretary*. Dr. John F. Ross, Dr. John Coates, Jr. and Theodore F. Tollett, *Managers*.

Smyrna, Del. Sunday School Socie-

ty. Rev. S. Higgins, *President*. E. Jefferson, *Treasurer*. Samuel Priestly, Joseph Farrow, Ayres Storkley, Miss R. M'Dowell, Miss Mary Farrow, and Miss Sarah Patterson, *Managers*. William M'Dowell, *Secretary*, Smyrna, Delaware.

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of September to the 20th of October, 1826.

MINISTERS MEMBERS FOR LIFE.

By the payment of thirty dollars and upwards.

Rev. GEORGE W. BETHUNE, by his mother, Mrs. D. Bethune, New York, - - - - - \$30
Rev. ELIPHALET NOTT, D. D. President of Union College, Schenectady, New York, - 30

OTHER MEMBERS FOR LIFE.

By the payment of thirty dollars and upwards.

John W. Claxton, to constitute him a member for life, by his female Bible Class, - - 30
Mrs. Martha E. Janeway, - - 30
Abraham Martin, to constitute him a life member, by members of his Bible Class and others, . - - - - 30

ANNUAL SUBSCRIBERS.

By the payment of three dollars and upwards.

Dr. George Jones, *Vice President*, 3
Uriah Kitchen, - - - - 3
John L. Grant, - - - - 3
Ellison Conger, *Newark, N. J.* - 3
James Saunderson, *Milton, Pa.* - 3

DONATIONS.

William A. Tweed Dale, *Albany*, - - - - \$5
J. A. Burke, from different persons in Albany, - - 3 00
John Cushman, *Troy*, - - 2 00
Mary Lane, *Waterford*, - 1 00
Samuel Lee, *Poughkeepsie*, 0 50
Elizabeth Tappan, do. 0 50
Catharine Vassar, do. 1 00
Peter Runyon, *Piscataway*, 1 00
Isaac Steele, do. 1 00
H. Smalley, do. 50

Justus Runyon, Piscataway,	50
Miss Kent, - do.	0 25
Cash, - - do.	0 25
Rev. Dr. Milledoler, <i>N. Bruns-</i>	
<i>wick,</i> - - - -	1 00
Mrs. Anna Scott, do.	1 00
Stephen Fitz Randolph, do.	0 50
Sarah Dayton, - do.	0 50
M. Lewis, - - do.	0 25
A. Friend, by A. V. - -	5 00
D. W. Prescott, in addition	
to a former subscription of	
30 dollars, - - -	20 00
Maysville, Ky. S. School, -	3 00
A friend in Hartford, Con. -	5 00
H. P. Sanderson, <i>Milton, Pa.</i>	5 00
Miss P. - - - -	3 03

COLLECTIONS IN CHURCHES AT

Lansingburgh, <i>New York,</i>	\$11 62
Waterford, do.	11 22
Saratoga, do.	29 90
Do. do.	4 56
Balston, do.	8 62½
Poughkeepsie, do.	19 10
New Brunswick, <i>New Jersey,</i>	26 70

INITIATORY FEE FROM THE FOLLOWING
SCHOOL SOCIETIES.

Hopewell Pa. S. S. S.	\$3 00
Baltimore Bap. S. S. S.	3 00
Dutchess County, <i>N. Y.</i> S. S. U.	3 00
Clear Spring, <i>Md.</i> S. S. S.	3 00
Mount Holly, <i>N. J.</i> S. S. S.	3 00
Antrimtown, <i>Pa.</i> U. S. S. S.	3 00
Antrim, <i>Pa.</i> S. S. S.	3 00
West Liberty, <i>Va.</i> S. S.	3 00
Lincolton, <i>N. C.</i> S. S.	3 00
St. Clairsville, <i>Ohio,</i> S. S. A.	3 00
Bound Brook, <i>N. J.</i> S. S. S.	3 00
Genessee County S. S. U.	3 00
Smyrna, <i>Del.</i> S. S. S.	3 00
Burlington, <i>N. J.</i> U. S. S.	3 00
Philadelphia S. S. Concert of	
Prayer for September, of	
which 46 cents were from	
School No. 76, (1st Pres. Ch.)	8 00
Philadelphia S. S. Concert of	
Prayer for October, of which	
23 cents were from School	
No. 76, and 1 dollar from	
School No. 48, - - -	13 25

Notices and Acknowledgments.

The Agent.—Mr. A. Claxton, the late Agent of the American Sunday School Union having resigned that office, all communications in relation to the business of the Society hereafter must be addressed to the "Corresponding Secretary of the American Sunday School Union, No. 13 North Fourth Street."

Just Published.—Life of Christian Frederick Swartz, the distinguished missionary, 90 pp. 18mo. A Sketch of my Friend's Family, by Mrs. Marshall, 108 pp. 18mo. The Two Friends, 72 pp. 18mo. Mary and Archie Graham, 54 pp. 18mo. Short Stories for Children, 8 pp. Anecdotes for Little Boys, 8 pp. Child's First Alphabet, 16 pp. Ten Commandments, 16 pp. Village Reformed, 16pp. Star of Virginia, 32 pp. Susan Green, 48 pp. M'Dowell's Bible Questions, 144 pp. 18mo.

In Press.—The Scottish Farmer; Rosabella, or the Queen of May, by the author of "A Star of Virginia."

General Agent.—The General Agent, having entered on the specific duties of his trust, feels an intense anxiety to spread into every section of our country the blessings of the Sunday school system, and desires to employ (by and with the consent of the committee,) as many suitable agents in this work as can be procured, that proper measures may be pressed to all practical extent. Among other methods of obtaining such agents, he takes this, and requests of all ministers in the United States, who know any individuals particularly qualified and obtainable for this work, to write to him at Philadelphia, recommending such persons, and stating in full such points as the Board ought to know concerning the individual. If settled pastors could consent to spend two, three, or four weeks in their vicinity—active, business-like, Sunday school men, more would probably be accomplished than by persons less known in that given district.

The objects of such agents would be to procure funds for the American Sunday School Union; spread the Magazine; institute auxiliary unions; establish depositories; foster and multiply schools; extend a knowledge of this institution, and awaken interest in its behalf.